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A N
EXHORTATION
TO THE
D U T Y
O F

Family Prayer;

In a LETTER from a
MINISTER
TO HIS
PARISHIONERS.

By Bishop Ken

With Prayers for their Use.

L O N D O N:

Printed and Sold by J. Downing, in Bartho-
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EXHIBITION

TO THE

DUTY

OF

Family Property



OF

MINISTERS

TO HIS

PARISHIONERS

THE HOUSE OF COMMONS

LONDON

Printed and sold by J. Johnson, in Strand.
LONDON: 1794.



A N

EXHORTATION

To the DUTY of

Family Prayer.



THE Neglect of *Daily Prayer* is a Default of that high Nature and dismal Consequence, that my Desire of your Salvation constrains me, *my dear Brethren*, to try something out of the common Way of my *Pastoral Care*, in writing this Letter to you, to endeavour to reclaim you from it: For, to live without Prayer, is to live as *without God in the World*; as if we were sufficient to preserve and provide for our selves in all our Concerns, and despised Help from *Above*; and as if we thought our selves so perfectly void of Sin, that we needed not God's Grace and Mercy: which is a very high Degree both of Impiety and Insolence,

solence, enough to make any one tremble that considers it, except it be the senseless *Atheist*, if there be any such Monster in the World.

I have very often shewn you both the Sin and Danger of this inexcusable Neglect in my *Sermons*; and I now come to leave this standing Testimony of my Care for your Souls at your *Houses*, that the World may pronounce me clear of your Blood, if ye perish in this criminal Omission: And perish ye will, without all peradventure, if ye thus keep at distance from God by a constant Neglect of Him, and hardening you Hearts against Him: For the Holy Ghost expressly testifies, That *such as are far from God shall perish*, (Psal. lxxiii. 27.) And thereupon concludes, That *it is good to draw near unto God*, (Ver. 28.) And the Holy Scriptures throughout, which assure us on the one hand, That *if we seek God, he will be found of us*, do as positively declare on the other hand, That *if we forsake God, he will cast us off for ever*.

This is most unquestionably applicable to every *Prayerless Person*, and will, I hope, awaken every one into whose Hands this Admonition shall fall, to a conscientious Observance of *daily Prayer*, thro' the Grace of *Almighty God* in our Lord *Jesus Christ*.

But my present Design is, to press the daily Exercise of Prayer in *Families*, without which no Family can begin or end any Day as they ought; because they neglect
that

that *Morning* and *Evening Sacrifice*, which God requires at their Hands; and so they incur his *Displeasure* when they might enjoy his *Blessing*.

St. Paul delivers our Master's Will to us as to this point, in these Words: *Put on the whole Armour of God, — praying always with all Prayer and Supplication in the Spirit,* (Eph. vi. 18.) which requires our constant Performance of *all kinds of Prayer*, in their Season, in a spiritual Manner. So that if we are wanting in the seasonable or due observance of *Secret Prayer* in our Closets, or of *Publick Prayer* in the Congregation, or of *Private Prayer* in our Families, our *Christian Armour* is not compleat, and we lie open in that Respect to the Arrows and Battery of our *Spiritual Enemies*, who seek all Advantages against us: Yea, and we thereby provoke God to deliver us up into their Hands, for as much as we do not crave his Aid, which is the only sufficient Protection from them: The Words of the Prophet *Jeremiah* are very dreadful, (*Jer. x. 25.*) *Pour out thy Fury upon the Heathen that know thee not, and upon the Families that call not upon thy Name.* This is spoken indeed of the *Idolatrous Heathen*; but *Christian Families*, who have not so much Knowledge or Sense of God's infinite Perfections, as to constrain them to call upon his Name by daily Prayer, may read that Text with trembling Hearts, since they degenerate into the sinful Stupidity of the *Heathens* as to this; and

if they contract the woful Guilt, they will be obnoxious to the dreadful Punishment: Yea, since *Christians* sin against clearer Light, stricter Vows, and more abundant Mercies than the *Heathens*, they must expect a greater *Condemnation*.

And here it is fit to be considered by all *Governours of Families*, with due Regard and Application; That those Sins which we might have prevented in our *Families*, by our *Religious Government* of them, will be most justly imputable to us before the *Judgment-Seat* of our Lord. For in this we *hide* the *Talent* of Power and Authority which our Lord gave us, in a *Napkin*, which ought to have been employed in his Service, and for the Good of those he had committed to our Care. And surely the Cries and Accusations of Persons so near to us as those of our *Families*, will pierce us with a peculiar sharpness in the Day in which we must appear together before God, to give Account for all that we have done in the Body.

The Remark of the most Reverend Archbishop Tillotson is very apposite to this Case, and very awful and awakening: It ought, says he, to make us tremble, to think with what Bitterness and Rage our Children and Servants will fly in our Faces in the Judgment of the last Day, for having been the Cause of their Eternal Ruine, for want of due Care on our part to prevent it. In that Day, (continues he) next to God and our Consciences, our most terrible Accusers will be those of our own House; nay, those
that

that came out of our own Bowels, and were not only a part of our Family, but of our selves. Consider this effectually, I beseech you, my Brethren, whilst it may be prevented; for whosoever has the Sense and Bowels of a Man, must think such a Case intolerable, if he does indeed believe it.

A *Christian Family* is a Society of Persons that own the same God and Saviour, are obliged by the same religious Vows and Rules, are agreed in the same Worship, encompassed with the same Infirmities, sensible of the same Wants, and liable to the same Dangers, so that they are all equally concern'd to unite their Hearts and Lips in the same Petitions to their *Heavenly Father*, and to solicit his Mercy by the combined strength of their Faith and Prayers; especially considering that our blessed Saviour has made peculiar Promises of his *gracious Presence*, where Two or Three are met together in his Name. (Matth. xviii. 19, 20.)

How then can a pious *Master* or *Mistress* of a Family remain unconcern'd in the loss of such daily Opportunities of glorifying GOD, and of receiving Benefits suitable to their common Necessities; of all which they wilfully deprive themselves and Families whilst they neglect to pray together.

The faithful Servants of God are distinguished by their pious *Household Government*, both in the Old and New Testament. *Abraham* and *Joshua*, *Cornelius* and *Aquila*, stand renowned upon Record for the Piety

of their *Houſholds*, and will remain ſo to the end of the World. And ſurely if the Faith and Zeal of a good *Houſholder* be duly vigorous and ſtedfaſt, he cannot but delight to call the little *Assembly* of his *Family* together to worſhip their infinitely good and gracious God, in whoſe Hands their *Breath* is, and from whom cometh their Salvation. And ſuch as have experienced the Satisfaction and Benefit of ſo doing, will rather chuſe, with *devout Daniel*, to be thrown into a *Den of Lions*, than to omit the Seasons that are proper for this uſeful and delightful Practice.

It is Piety and Devotion that principally diſtinguiſhes a Family of *Chriſtians* from a Hut of *Heathens*, and from a *Den of Wild Beaſts*. Others eat, and drink, and converſe together; but *Chriſtians* worſhip, and praiſe, and ſerve God together, thro' the Mediation of his Son *Jeſus Chriſt*.

And God bleſſes ſuch *Devout Families* with peculiar Bleſſings. Theſe are the proper means to promote *Religion* and *Virtue* in the ſeveral Members of the Family; and thus they will come to make Conſcience of their *Relative* and *Social Duties*. The juſt Senſe of Religion will make Children reſpectful and obedient to their Parents *for the Lord's ſake*; and will conſtrain Servants to be diligent, faithful and ſubmiſſive to their Maſters on *Earth*, from the Fear of their *Maſter in Heaven*. And for the ſame Reason will the *Superiors* in ſuch a Family be

be kind, affable, and gentle towards their *Inferiors*: And thus will the whole Family become peaceable, loving, and contented; for the *Spirit of Supplication* introduces the *Spirit of Wisdom, Holiness, and Peace*. And withal, they take the true Measures to have their lawful *Undertakings* and outward *Enjoyments* both blessed and sanctified.

Thus will a *Religious Family* appear honourable to all Men, especially to all *Virtuous and Pious People*, who cannot but rejoice to behold their pious Order, and their *Christian Fellowship and Deportment*; and will with *Admiration* call them *Blessed*, and affirm, That *God is among them of a Truth*.

But, on the contrary, where the *Government* of a Family is not given to God by *Piety and Devotion*, it falls of Course to the Devil, according to the measure of its *Impiety*; which will be apt to advance apace, from the Want of a serious Acknowledgment of God, and devout Application to Him: And thus will such a Family be apt to grow dissolute, and to abound in *Vice, Discord, and Disorder*, and to be expos'd to many Troubles and Calamities.

But I would not here be understood to sum up the whole matter of *Family Religion* in daily Prayer: There ought also to be the daily reading of *God's holy Word*, in a serious and attentive manner, with the use of some plain approved *Exposition* of it, for the Benefit of the more ignorant,
when

when Time best admits of it. There ought likewise to be an industrious Recollection of *Sermons*, in the which they may mutually assist each other: They ought to praise God in *Psalms* and *Hymns* together, where they are capable of performing it with decency and convenience. The Children and Servants ought to be du'ly catechized. There ought to be a peccialiar regard to the *Lord's-Day*, in which the Master of the Family is required, by the exprefs Law of God, to look to all *within his Gates*, whether *Domesticks* or *Strangers*, as in the *Fourth Commandment*. And there ought to be a just Discouragement of *Vice*, and Countenance of *Virtue*.

These things are of the greatest Importance; for hereby many a Person may be brought to a serious Sense of Religion, even in the defect of more publick *Ministrations*; and may thus also be preserved in the most flagrant Contagion of publick *Debaucheries*, and under the most violent Rage of publick *Persecution*: And hereby may many a good *Minister* be train'd up for the Service of the *Church of God*, as we find in the Case of *Timothy*, mentioned by *St. Paul*, (2 *Tim.* 1. 5. 3. 15.) where the private Instructions of a pious *Mother* and *Grand-mother* serv'd to bring up a very good *Bishop* for the *Church of Christ*.

Yea, there cannot be a more effectual means taken to make a Nation virtuous and prosperous, than by introducing *Christian Discipline* and *Devotion* into Families.

Could

Could we bring this to prevail universally among us, in a serious and becoming manner; it would happily introduce that *blessed Change* which has been long desired, and with great *Cost, Pains and Peril* endeavour'd by many *pious Persons* among us; I mean a *National Reformation*, which is the greatest of *Earthly Blessings*: And truly this must be effected some way or other, or we shall certainly be *ruined by our Iniquity*. Now I say the *pious Regulation* of Families in this Nation, would render the whole Nation *regular and religious*; as the healing of all the Parts of a *Leper* makes the whole Body sound; and therefore every Governour of a Family is either a *Publick Benefactor* or a *Publick Grievance*, according to the *good or ill* management of his Family.

Upon the whole matter then; Whosoever prudently consults the *Glory of God*, the *Purity of his Church*, the *Interest of Religion*, the *Prosperity of his Country*, the *temporal and eternal Welfare of his Children*, the *Diligence and Faithfulness of his Servants*, the *Quietness and Comfort of his Family*, the *Honour of his Name*, the *Peace of his Conscience*, and the *Salvation of his Soul*, will find *constraining Reasons* to engage in constant *Family-Prayer* and religious *Houshold Government*; without which he appears too little concern'd for his greatest *Publick and Private Interests* on Earth, as well as for his *Immortal Concerns*.

And

And how will ye bear it, *my Brethren*, when ye come at last to sum up the Mercies ye lost for want of asking; and the Sins and Disorders that multiplied in your Families, for want of a due Discharge of your Duties, as the *Governours* thereof.

Truly, Sirs, my Heart bleeds, and my Bowels are pain'd, when I consider the dismal end of this Contempt of God. What can you say by way of *Apology* for so pernicious a Neglect? What Pain would it have put you to, to have worship'd God in your Family? What could you have lost by such a *blessed* and *becoming* Practice?

How could you think it a Loss of Time from your other *Business*, when by it your other *Affairs* would certainly have prospered better in your hands? How could you restrain from *Prayer* under the many *Doubts* and *Fears* and *Miseries* of this uncertain Life? Since you acknowledg'd an infinitely *wise*, *great*, and *good* God, that governs all things, how could you slight both his *Favour* and his *Wrath*? If you have a Friend on whom you very much depend for your outward Livelihood, you court and crouch to him continually, and gladly lay by all other *Business*, when you can do any thing to serve him: And can you neglect your *infinite Benefactor* from day to day? Does he not preserve your Life and Being? Does he not open his Hand, and fill you with all manner of Plenteousness? Does he not offer you the *Unsearchable Riches* of his Love in his only begotten

begotten Son? And must you not perish, now and for ever, without his Grace and Mercy? Alas! where is your *Reason*, your *Conscience*, your *common-Sense*, when you omit any sort of *requisite Devotion* to our infinitely glorious and bountiful God, whom to serve is perfect *Freedom*, to whom to be related as a regenerate Child, is the greatest *Honour*, and whom to enjoy is the greatest *Happiness*.

How will the very *Heathens* rise up in the last Judgment and condemn you? They had a Notion of some *Deities* which particularly watch'd over their domestick Affairs, and defended and succoured them in their Houses: These they called *Lares* and *Penates*, and were punctual in their daily *Oblations* to them: These, alas! paid a Superstitious Worship to *Imaginary Deities*. But we have the Knowledge of the only *true God*; and the only *Mediator*, and the spiritual and true Worship, which alone he will accept; And how inexcusable shall we be if we put not our selves and Families under the *shadow of his Wings*? especially since we know his condescending Promise, That *if we love him, and keep his Commandments, he will love us, and come unto us, and make his abode with us*.

Let me therefore beseech you, my *Brethren*, as you would give me Hope of doing any considerable Good among you, and of our comfortable meeting together in another World, That each of you would piously take

take up *Joshua's* Resolution; *As for me and my House, we will serve the Lord.* Shew yourselves such serious *Votaries* of our holy Religion, as to call your *Families* together at least twice every day; and after the serious reading of some part of *God's holy Word*, unite your Prayers to your *Heavenly Father*, for his Blessings upon you in *Soul and Body*, in this Life and that to come: And may it please him, who sees you in secret, to reward you openly, amply, eternally. So prays

Your Affectionate Pastor,



PRAYERS



PRAYERS FOR FAMILIES.

A Morning Prayer for a Family.



AL MIGHTY God, Father of all Mercies, we thy unworthy Servants do give Thee most humble and hearty Thanks for all thy Goodness and Loving-kindness to us and to all Men. We bless Thee for our Creation, Preservation, particularly, that Thou hast vouchsafed to deliver us from all the Perils and Dangers of the Night past, and for all the Blessings of this Life: But above all,

all, for thine inestimable Love, in the Redemption of the World by our Lord Jesus Christ; for the Means of Grace, and for the Hope of Glory. And we beseech Thee, give us that due Sense of all thy Mercies, that our Hearts may be unfeignedly thankful, and that we may shew forth thy Praise, not only with our Lips, but in our Lives, by giving up our selves to thy Service, and by walking before Thee in Holiness and Righteousness all our Days.

We acknowledge, O Lord, that our many, great and crying Sins, have rendered us unworthy of any of thy Favours; but, O Almighty and everlasting God, who hatest nothing that Thou hast made, and dost forgive the Sins of all them that are penitent, create and make in us new and contrite Hearts, that we worthily lamenting our Sins, and acknowledging our Wretchedness, may obtain of Thee, the God of all Mercy, perfect Remission and Forgiveness. Raise up thy Power, and come among us, and with great Might succour

cour us, that whereas through our Sins and Wickednesses we are sore let and hindred in Running the Race that is set before us, thy bountiful Grace and Mercy may speedily help and deliver us. And Thou, O God, who knowest us to be set in the midst of so many and great Dangers, that by reason of the Frailty of our Natures we cannot always stand upright, grant to us such Strength and Protection, as may support us in all Dangers, and carry us through all Temptations.

Give unto us, O Lord, the Assistance of thy Holy Spirit, that for the Time to come, we may think and do always such Things as be rightful; that we who cannot do any thing that is good without Thee, may by Thee be enabled to live according to thy Will; that thy Grace may always so prevent and follow us, as to make us continually to be given to all good Works.

Graft in our Hearts the Love of thy Name, increale in us true Religion, nourish us with all Goodness, and of thy

great Mercy keep us in the same ; and Thou, O God, whose never-failing Providence ordereth all Things both in Heaven and Earth, put from us, we beseech Thee, all hurtful Things, and give us those things which are profitable for us. And since it is Thou alone canst order the unruly Wills and Affections of sinful Men, grant that we may love the Things which Thou commandest, and desire that which Thou dost promise, that so among the fundry and manifold Changes of the World, our Hearts may surely there be fixed where true Joys are to be found. Dispose us by all the Means of Grace we enjoy, to attain that everlasting Salvation Thou hast promised, that we may both perceive and know those Things which we ought to do, and may have Grace and Power faithfully to fulfil the same.

Teach us, O Lord, so to number our Days, that we may apply our Hearts unto Wisdom ; and grant, that neither the Splendour of any Thing that is great, nor the Conceit of any Thing

Thing that is good in us, may any way withdraw our Eyes from looking upon our selves as sinful Dust and Ashes; but that we may press forward towards the Prize of the High-Calling that is before us, with Faith and Patience, with Humility and Meekness, with Mortification and Self-denial, with Charity and constant Perseverance unto the End; that so when we shall depart this Life, we may sleep in the Lord, and at the general Resurrection in the last Day, may be found acceptable in thy Sight, and receive that Blessing which thy beloved Son shall then bestow upon all those that truly love and fear Thee.

Charge thy holy Providence, O Almighty God, we beseech Thee, with us this Day; and vouchsafe to direct, sanctifie and govern both our Hearts and Bodies, in the Ways of thy Laws, and in the Work of thy Commandments, that through thy most mighty Protection, both here and ever, we may be preserved in Body and Soul, thro' our Lord and Saviour *Jesus Christ*.

Add this Paragraph on Sundays.

‘ Almighty and Merciful God, of
 ‘ whose only Gift it cometh, that thy
 ‘ faithful People do unto thee true and
 ‘ laudable Service; Grant, we beseech
 ‘ Thee, that we may so spend this thy
 ‘ Holy Day in the Exercises of Piety
 ‘ and Devotion, that we may hear thy
 ‘ Word with so much Attention, and
 ‘ pray with so much Fervour, that we
 ‘ fail not finally to attain thy Heavenly
 ‘ Promises, through the Merits of Je-
 ‘ sus Christ our Lord.

We make our Prayers and Suppli-
 cations to Thee, O everlasting God, in
 behalf of all Mankind. We hum-
 bly beseech Thee, to inspire continually
 the Universal Church with the Spirit of
 Truth, Unity and Concord; and grant
 that all they that do confess thy holy
 Name, may agree in the Truth of thy
 holy Word, and live in Unity and god-
 ly Love. We beseech Thee also to save
 and defend all Christian Kings, Princes
 and

and Governours; especially thy Servant our Sovereign. Grant that all inferior Magistrates may truly and indifferently minister Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of thy true Religion and Virtue. Give Grace, O heavenly Father, to all Bishops and Curates, that they may both by their Life and Doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And of thy great Goodness, O Lord, comfort and succour all them, who, in this transitory Life, are in Trouble, Sorrow, Need, Sicknes, or any other Adversity. Look upon them with the Eyes of thy Mercy, give them sure Trust and Confidence in Thee, and in thy due Time, a happy Issue out of all their Afflictions. Assist all those who draw near the Time of their Dissolution; so fit and prepare them for the Hour of Death, that after their Departure in Peace, and in thy Favour, they may be received into thy everlasting Kingdom, through the

Merits and Mediation of thy only Son Jesus Christ our Lord; in whose blessed Name and Words, we conclude our imperfect Prayers, saying,

Our Father, &c.

The Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost, be with us this Day, henceforth and for evermore. *Amen.*

An Evening Prayer for a Family.

ALmighty God, Father of our Lord Jesus Christ, Maker of all Things, Judge of all Men; we acknowledge and bewail our manifold Sins and Wickednesses, which we from time to time most grievously have committed, by Thought, Word, and Deed, against thy Divine Majesty; provoking most justly thy Wrath and Indignation against us; we do earnestly Repent, and are heartily sorry for these our Misdoings, and the Remembrance of them is grievous unto us. Have

Have Mercy upon us, O Lord, after thy great Goodness, according to the Multitude of thy Mercies do away our Offences; wash us thoroughly from our Wickedness, and cleanse us from our Sins. Spare all those who confess their Sins unto Thee, that they whose Consciences by Sin are accused, by thy merciful Pardon may be absolved; and grant that we may ever hereafter serve and please Thee in newness of Life, to the Honour and Glory of thy Name.

And Thou, O God, who art the Protector of all that trust in Thee, without whom nothing is Strong, nothing is Holy, increase and multiply upon us thy Mercy, that Thou being our Ruler and Guide, we may so pass through Things Temporal, that we finally lose not the Things Eternal; and because through the Weakness of our mortal Nature we can do no good Thing without Thee, grant us the Help of thy Grace, that we may withstand the Temptations of the World, the Flesh, and the Devil, and with pure Hearts and Minds follow

Thee, the only God, and that in keeping thy Commandments we may please Thee both in Will and Deed.

O Lord, who hast prepared for them that love Thee, such good Things as pass Man's Understanding, pour into our Hearts such Love towards Thee, that we loving Thee above all Things, may obtain thy Promises, which exceed all that we can desire. And Thou, who hast taught us that all our doings without Charity are nothing worth, send thy Holy Ghost, and pour into our Hearts that most excellent Gift, the very Bond of Peace, and of all Virtues, without which, whosoever liveth is counted dead before Thee.

Grant us, O Lord, so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our Faith in thy Sight may never be reprov'd; that being not like Children, carried away with every blast of vain Doctrine, we may be established in the Truth of thy holy Gospel; and knowing our Saviour Jesus Christ, to be the Way, the Truth, and the Life,
and

and following the Steps of thy thy holy Apostles, we may stedfastly walk in the Path that leadeth to eternal Life; so that we who know Thee now by Faith, may after this Life have the Fruition of thy glorious Godhead. Grant that our Hearts and all our Members being mortified from all worldly and carnal Lust, and forsaking all covetous Desires, and inordinate Love of Riches, we may in all Things obey thy blessed Will, and continue Christ's faithful Soldiers and Servants to our Lives end. And since Thou hast given us thy only begotten Son, to be unto us both a Sacrifice for Sin, and also an Example of godly Life, give us Grace most thankfully to receive this thine inestimable Benefit, and daily to endeavour our selves to follow the blessed Steps of his most holy Life.

Grant, O Lord, that as we are baptized into the Death of thy Son our Saviour Jesus Christ; so by continually mortifying our corrupt Affections, we may be buried with Him; and that through the Grave and Gate of Death, we may
pass

pass to a joyful Resurrection; beseeching Thee, that it may please Thee, of thy gracious Godness, shortly to accomplish the Number of thine Elect, and to hasten thy Kingdom; that we with all others already departed in the true Faith of thy holy Name, may have our perfect Consummation and Bliss both in Body and Soul, in thy eternal and everlasting Glory.

Add this Paragraph on Sundays.

‘ O God, we beseech Thee mercifully to receive those Prayers which
 ‘ we have this Day offered up to Thee
 ‘ in the publick Congregation, and have
 ‘ compassion upon our Infirmities, that
 ‘ our Blindness and Unworthiness may
 ‘ not deprive us of the Advantage of
 ‘ them. And grant, we beseech Thee,
 ‘ that we may in such wise mark, learn,
 ‘ and inwardly digest what we have
 ‘ this Day heard, that by Patience and
 ‘ Comfort of thy holy Word, we may
 ‘ embrace and ever hold fast the blef-
 ‘ sed

‘ sed Hope of everlasting Life, which
 ‘ Thou hast given us in thy Son our
 ‘ Saviour Jesus Christ.

We commit our selves, O Lord, this Night, to thy gracious Protection; and Thou who seest we have no Power of our selves to help our selves, keep us both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adversities that may happen to the Body, and from all evil Thoughts which may assault and hurt the Soul.

O God, the Creator and Preserver of all Mankind, we humbly beseech Thee for all Sorts and Conditions of Men, that it may please Thee to make thy Ways known unto them, and thy saving Health unto all Nations. Let thy continual Pity cleanse and defend thy Church; and because it cannot continue in Safety without thy Succour, preserve it evermore by thy Help and Goodness. Receive our Supplications and Prayers which we offer before Thee for all Estates of Men in thy
 holy

holy Church, that every Member of the same, in his Vocation and Ministry, may truly and godly serve Thee.

Finally, we commend to thy fatherly Goodness, all those who are any ways Afflicted or Distressed in Mind, Body, or Estate; that it may please Thee to comfort and relieve them according to their several Necessities, giving them Patience under all their Sufferings, and a happy Issue out of all their Afflictions.

We beseech Thee mercifully, O Lord, to incline thine Ears to us, that have made now our Prayers and Supplications unto Thee; and grant that those Things that we have faithfully asked, according to thy Will, may effectually be obtained, to the Relief of our Necessities, and to the setting forth of thy Glory, through Jesus Christ our Lord; in whose blessed Name and Words we conclude our imperfect Devotions, saying:

Our Father which art, &c.

The Grace of our Lord Jesus Christ, &c.



Three HYMNS for Morning, Evening, and Midnight, by the Author of the Manual for Winchester Scholars.

A MORNING HYMN.



Wake my Soul; and with the Sun,
Thy daily Stage of Duty run:
Shake off dull Sloth, and early rise,
To pay thy Morning Sacrifice.

Redeem thy mispent Time that's past;
Live this Day, as if 'twere thy last:
T'improve thy Talents take due care,
'Gainst the great Day thy Self prepare.

Let all thy Converse be sincere;
Thy Conscience as the Noon-day clear:
Think how th'All-seeing God thy Ways
And all thy secret Thoughts surveys.

Wake and lift up thy self, my Heart,
And with the Angels bear thy Part,
Who all Night long unwearied sing
Glory to the Eternal King.

I wake, I wake, ye heavenly Choir;
May your Devotion me inspire:
That I, like you, my Age may spend;
Like you may on my God attend.

May I, like you, in God delight;
 Have all Day long my God in Sight:
 Perform, like you, my Maker's Will;
 O may I never more do ill.

Glory to Thee, who safe hast kept;
 And hast refresh'd me while I slept:
 Grant, Lord, when I from Death shall wake,
 I may of endless Life partake.

Lord, I my Vows to Thee renew;
 Scatter my Sins as Morning Dew:
 Guard my first Spring of Thought and Will,
 And with thy Self my Spirit fill.

Direct, control, suggest this Day,
 All I design, or do, or say;
 That all my Powers, with all their Might,
 In thy sole Glory may unite

Praise God, from whom all Blessings flow;
 Praise Him, all Creatures here below;
 Praise Him above, y'Angelick Host;
 Praise Father, Son, and Holy Ghost.

An Evening Hymn.

GLory to Thee, my God, this Night,
 For all the Blessings of the Light.
 Keep me, O keep me, King of Kings,
 Under thy own Almighty Wings.

Forgive me, Lord, for thy dear Son,
 The Ills that I this Day have done;
 That with the World, my Self, and Thee,
 I, e're I sleep, at Peace may be.

Teach me to live, that I may dread
 The Grave as little as my Bed;

Teach

Teach me to die, that so I may
Triumphing Rise at the last Day.

O may my Soul on Thee repose,
And with sweet Sleep mine Eye-lids close ;
Sleep that may me more vigorous make,
To serve my God when I awake.

When in the Night I sleepless lie,
My Soul with heav'nly Thoughts supply :
Let no ill Dreams disturb my Rest,
No Pow'rs of Darkness me molest.

Let my blest Guardian, whilst I sleep,
Close to my Bed his Vigils keep ;
Divine Love into me instil,
Stop all the Avenues of Ill.

Thought to Thought with my Soul converse,
Celestial Joys to me rehearse ;
And in my stead, all the Night long,
Sing to my God a grateful Song.

Praise God, from whom all Blessings flow ;
Praise Him all Creatures here below ;
Praise Him above, y'Angelick Host ;
Praise Father, Son, and Holy Ghost.

A Midnight Hymn.

LORD, now my Sleep does me forsake,
The sole Possession of me take :
Let no vain Fancy me illude,
No one impure Desire intrude.

My Soul, when I shake off this Dust,
Lord, in thy Arms I will intrust :
O make me thy peculiar Care,
Some Heav'nly Mansion me prepare.

Give

Give me a Place at thy Saints Feet;
 Or some fall'n Angels vacant Seat:
 I'll strive to sing as loud as they,
 Who sit above in brighter Day.

O may I always ready stand,
 With my Lamp burning in my Hand:
 May I in sight of Heav'n rejoice,
 Whene'er I hear the Bridegroom's Voice.

Glory to Thee, in Light array'd,
 Who Light thy dwelling Place hast made:
 An immense Ocean of bright Beams,
 From thy All-glorious Godhead streams.

The Sun in its Meridian height,
 Is very Darkness in thy Sight:
 My Soul, O lighten and inflame
 With Thought and Love of thy great Name.

Blest Jesu! Thou on Heav'n intent
 Whole Nights hast in Devotion spent:
 But I, frail Creature, soon am tir'd,
 And all my Zeal is soon expir'd.

Shine on me, Lord, new Life impart,
 Fresh Ardors kindle in my Heart:
 One Ray of thy all-quickning Light
 Dispels the Sloth and Clouds of Night.

Lord, lest the Tempter me surprise,
 Watch over thine own Sacrifice:
 All loose, all idle Thoughts cast out;
 And make my very Dreams devout.

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 Praise God, from whom all Blessings flow;
 Praise Him all Creatures here below;
 Praise Him above, y'Angelick Host;
 Praise Father, Son, and Holy Ghost.

F I N I S.

